The Pick Clark's Churchman's Monthly Magazine.

[Vol. I.] FEBRUARY, 1804. [No. 2.]

CONTENTS.

On the Church,	page 17	Of Justification by Faith,	page 26
Ecclesiastical Terms explained,	22	Description of the Church in Fairfield,	27
Of Christmas Day,	23	A Dialogue between a Clergyman and his Parishioner,	29
Of the days of St. Stephen, St. John, and the Innocents,	ib.	The Ocean of Life, an Allegory,	30
Of the Circumcision,	ib.	A Thought on Atheism,	32
Dissertation on the Church Catechism,	24	Marriages and Deaths,	ib.

"*Et sane cum judicandi vim Deus inseruerit humanæ menti, nulla pars veri*
"*dignior est, in quam ea impendatur, quam illa quæ ignorari sine amittendæ*
"*salutis æternæ periculo non potest.* GROTIUS DE VER.

Since God has implanted in the human breast the power of judging, no species of truth, upon which it is employed, is of a more dignified nature than that of which we cannot be ignorant without hazarding the loss of eternal salvation.

NEW-HAVEN:
PRINTED AT THE OFFICE OF COMSTOCK, GRISWOLD, & CO.
By NATHANIEL CHARTER.

THE

Churchman's Monthly Magazine.

[Vol. I.] FEBRUARY, 1804. [No. 2.]

ON THE CHURCH.

CONCLUDED FROM No. 1, PAGE 6.

Thirdly. WHAT these powers of the Church are, and to whom each of them belongs in *particular*, the Scripture will inform us.—They may be reduced under the following heads, *viz.* The *power*, 1. Of *preaching*. 2. Of *prayer*. 3. Of *baptism*. 4. Of *celebrating the Lord's Supper*. 5. Of *confirming* persons *baptized*. 6. Of *ordaining* ministers. 7. Of making *canons*. 8. Of *jurisdiction*. 9. Of demanding *maintenance*.

First, The first of these *powers* is that of *preaching* the Gospel, which naturally precedes all the rest, because it is the means which God has been pleased to appoint for converting men to the *Christian* faith, in order to bring them into his Church, wherein the other *powers* are exercised. None have a right to preach without a *commission; for how shall they preach except they be sent? (n)* Our *Lord* himself was *sent* and commissioned by the Father *to preach the Gospel, (o)* and this was one of the functions to which he was *anointed* by the *Holy Spirit*. In like manner he solemnly *called* and *set apart* his *apostles* to this *office, (p)* and gave them *commission to teach all nations. (q)* And this branch of the apostolic office, viz. *preaching* the Gospel, was derived to their successors the *Bishops*. Hence *St. Paul* charges *Timothy to preach the word, (r)* and one previous qualification required of such as were to be ordained *Bishops*, is, *that they be apt to teach; (s)* but this *power* was not confined to the *Bishops*, or superior *order* of ministers in the Church, for the apostle calls the *Presbyters* his *fellow-labourers*, that is, his *associates* in *preaching* the Gospel; and *Philip* who was only a *Deacon*, *preached* the word *in Samaria*. All the different *orders* exercised this *function*; the *Bishops*, as invested with the plentitude of power, the *Priests* and *Deacons* by an authority derived from them.

Secondly, Another religious act, which has always been appropriated to the *Clergy*, is offering to God the prayers of the Church. In secret, every man is his own orator; and in private families, performance of divine worship is incumbent on them, to whom the care and government of the family belong; but in the public congregations of *Christians*, divine worship must be celebrated only by those to whom it has pleased God to *commit* this office. The presenting of the people's *prayers* to God, and interceding with him to *bless* them, has always been reckoned an essential part of the *sacerdotal* office. The apostles join the offices of *preaching* and *prayer* together: *We*, say they, *will give ourselves continually to prayer, and to the ministry of the word. (t)* *St. James* directs sick persons to send for the *Presbyters* of the Church to *pray* and *intercede* for them, *(v)* that their sins may be forgiven. And the *twenty-four Elders* in the *Revelation*, who represent the *ministers* of the *Christian* Church, *have every one of them golden vials full of incense*, which is the prayers of the saints. *(u)*

(*n*) Rom. x. 14, 15. (*o*) Luke iv. 18. (*p*) Mark iii. 14. vi. 7.
(*q*) Mat. xxviii. 19. (*r*) 1 Tim. iv. 1, 2. (*s*) 1 Tim. iii. 2.
(*t*) Acts vi. 4. (*v*) James v. 14. (*u*) Rev. v. 8.

Thirdly, The next *power* is that of admitting members into the Church by *baptism.* This is expressed in the commission which our *Lord* gave to his *apostles* just before his ascension: *Go, teach all nations, baptizing them.* (*w*) Yet was it never understood to be so strictly appropriated to them, but that it might lawfully be exercised by inferior *ministers.* For we find that *Philip,* the *Deacon,* baptized the *Samaritans* and the *Ethiopian eunuch.* (*x*) Hence, though the power of *baptism* belongs chiefly and primarily to the *Bishops,* yet it belongs also to the *Presbyters,* who are the bishop's assistants in the care and government of the Church; and may lawfully be committed to *Deacons;* but neither *Presbyters* nor *Deacons* ought to baptize without the Bishop's allowance.

Fourthly, Another power which our Lord has left to his Church, is, that of consecrating the *eucharist* or *Lord's* Supper. The first *eucharist* was consecrated by our *Lord* himself a little before his passion. At the same time he gave his *apostles* commission to *do,* as he had done; *Do this,* said he, *in remembrance of me.* (*y*) Yet this office was not so strictly appropriated to the *apostles,* but that it might be lawfully executed by the ministers of the second *order;* whence we find, that the *eucharist* was consecrated in the Church of *Corinth,* when no minister above the order of *Presbyters,* who were next below the apostles, was there. The reason why *Deacons* were not allowed to consecrate the *Lord's supper,* was, because this sacrament was always believed to succeed in the place of *sacrifices;* and as none beside the *high priest,* and inferior priests, were permitted to offer sacrifices under the *Jewish law,* so none but *Bishops* and *Presbyters,* who alone are *priests* in the *Christian* sense of that name, consecrated the *Lord's supper.*

Fifthly, A further power which belongs to the Church is that of imposing hands on persons baptized, commonly called *confirmation.* The Scripture gives us the following account of the exercise of this power: When *Philip,* the *Deacon* and *Evangelist,* had converted and baptized the Samaritans, *the apostles which were at* Jerusalem *sent unto them* Peter *and* John, *who having prayed and laid their hands on them, they received the Holy Ghost, who was before fallen upon none of them: only they were baptized in the name of the Lord Jesus.* (*z*) When the twelve disciples at *Ephesus* had been baptized by *Timothy,* or some other of St. *Paul's* assistants, *Paul laid his hands on them, and the Holy Ghost came upon them.* (*a*) From which passages these two things appear: *First,* That the end and design of this *office* was to confer the *gifts* of the *Holy Ghost* upon persons lately baptized. *Secondly,* That it was so strictly appropriated to the *apostles,* that it could not ordinarily be performed even by inspired men, and workers of miracles, who were of no inferior *order.* And that it was not a temporary institution, but one which was *fundamental* to *Christianity,* and consequently lasting and perpetual, is plain from its being called a *principle* and foundation; and joined with some of the most essential duties and articles of the *Christian* religion. *Leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, of the doctrine of baptism, and of* laying on of hands, *and of the resurrection of the dead, and of eternal judgment.*

Sixthly, Another power mentioned as belonging to the Church is that of *ordaining ministers.* It having been shown that there must always be *ministers* of different *orders* in the Church; and that no man can *ordinarily* exercise any ecclesiastical *office,* or function, who is not lawfully called to it; the next inquiry is, from whom this *call* or *commission* must be expected?

Now, the original of this commission is from God, the Father, by whom our Lord was sent into the world to mediate between God and man, as he himself witnesseth. *As thou hast sent me into the world,* saith he to the Father, *even so have I also sent them into the world;* (*b*) and to his apostles, *As my Father sent me, even so send I you.* (*c*) So that the whole power of erecting the *Christian* Church, and of governing it since it was erected, is derived from the *Father.*

But then the person by whom this power is immediately conferred is the *Holy Spirit,* the third person in the blessed and undivided Trinity. He it was,

(*w*) Mat. xxviii. 19. (*x*) Acts ix. (*y*) Luke xxii. 19. (*z*) Acts viii. 14, 17.
(*a*) Acts xix. 6. (*b*) John xvii. 18. (*c*) John xx. 21.

by whose anointing our *Lord* was invested with his mediatorial office.—Whence he is said to have *preached by the Spirit;* (*d*) *through the Holy Spirit he gave commandments to the apostles whom he had chosen.* (*e*) *By the Spirit of God he cast out devils. Through the eternal Spirit he offered himself to God,* (*f*) and the authority and special grace, whereby the *apostles* and all *church-officers* execute their respective functions, are in the same manner ascribed to the Spirit. This was expressed in the very form of the apostles' ordination, *Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted; and whosesoever sins ye retain, they are retained.* (*g*) Where the authority to remit and retain sins is made a consequence of their receiving the Holy Ghost. And St. *Paul* ascribes to the same Spirit both the offices of the apostles and other ministers, and their abilities to discharge those offices. (*h*) So that all ecclesiastical authority is the gift of the Holy Spirit. But the question is, What persons God has entrusted with authority to *ordain* ministers in the Church?

And if we may be allowed to reason from the constitution and universal practice of civil societies, we must conclude, that the power of *ordaining* ministers belongs to the *Bishops,* who are the chief governors of the Church, because the power of constituting subordinate magistrates belongs to the supreme governors of all civil societies: and it is contradictory to reason, that they who exercise any authority, whether in the Church or in the state, should derive their authority from any but those in whom the supreme authority is lodged.

Accordingly, we find in the Gospel, that whilst our *Lord* lived on earth, he reserved the power of *ordaining* ministers to himself. He gave the *apostles* and the *seventy disciples* a commission to preach, but never allowed them, while he continued among them, to communicate that commission to any other. Afterwards, when the apostles were the chief visible governors of the Church, they ordained *Ministers.* All the *Apostles* together ordained the seven *Deacons* in the Church of *Jerusalem.* (*i*) *Paul* and *Barnabas ordained Elders in every Church* which they visited. (*k*) In the same age, this authority was exercised by others whom the apostles had *ordained* to be chief governors of Churches. *Timothy* and *Titus ordained* ministers in their respective diocesses of *Ephesus* and *Crete:* but that no inferior *order* had this power is evident. St. *Paul* tells *Titus,* that *for this cause* he *left* him in *Crete,* that he might *ordain Elders in every city.* (*l*) But this could be no cause of leaving him there, if the *Presbyters* or *Elders* had the power of ordination lodged in them: for that island had been converted to Christianity long before this epistle was written, and before *Titus* came thither: and no doubt there were *many Presbyters* among them. The same may be said of *Timothy*'s being sent to *Ephesus.* To what purpose was he sent thither, if the *Presbyters* there before had power to ordain? So that it appears from Scripture, and from the nature of the episcopal office, that none but Bishops have authority to *ordain* Ministers in the Church; and, consequently, none but those who are ordained by them, can be truly said to have a *divine commission,* or *any authority* to *minister* in the *Christian Church.*

Seventhly, The next power to be mentioned, which the Church exercised in the primitive ages, was that of making *canons,* or laws for the behaviour of its members in *spiritual* affairs. Whereby it is not meant, that the Church has authority to change any of the divine laws, or impose any article of faith, or rule of moral duty, or to prescribe any condition of salvation, which is neither expressly contained in the Scriptures, nor can certainly be concluded from them; but only that she is invested with power in all such things as relate to the outward peace and order of the Church. And if it appears that things of this kind are left undetermined by the Scriptures, and also that it is necessary they should be determined, then we cannot doubt but that Christ has entrusted the Church with authority to determine them. Now, that these are not particularly determined by Scripture, is very evident. For the rules of Scripture are all general. We are commanded to *assemble* together to worship God; but the times and places are not expressed. We are commanded *to follow such things as make for peace and edification,* and *to do all things decently and in order;* but the particular methods whereby order must be main-

(*d*) Luke iv. 18. (*e*) Acts i. 2. (*f*) Heb. ix. 14. (*g*) John xxii. 22, 23.
(*h*) 1 Cor. xii. 1, 31. Eph. iv. 7, 8, 11. (*i*) Acts vi. 3, 16.
(*k*) Acts xiv. 23. (*l*) Titus i. 5, 9.

tained, and edification promoted, are no where set down. *Timothy*, and all other Bishops with him, are commanded *to lay hands suddenly on no man*; but the previous trials of such as are candidates for holy orders, and the time and methods of examination into their abilities and behaviour, are left undetermined. But it is necessary that these things should be determined; for otherwise nothing but disorder and confusion would be seen in the Church, and therefore Christ has certainly left the governors of his Church authority to determine them. And, accordingly, if we inqure into the practice of the apostles, and other primitive governors of the Church, we shall find, that, besides the standing rules of the Gospel, they established many regulations, as the several occasions of the Churches under their care required. In many of St. *Paul*'s epistles, especially in those to the *Corinthians*, he prescribes particular rules for the decency of divine worship, the avoiding of scandal, and other things which were not determined by *Christ*; and he speaks of customs which he himself and other apostles established and the Churches observed. *(m)* There is, and ever will be the same necessity of prescribing rules for the peace and good government of the Church, and the order and decency of divine service, that there was in the *apostolic* age: and, consequently, there is the same reason why this authority should be trasmitted to the Bishops in all ages, as in any other part of the *apostolical* office.

Eighthly, From the *power* of making *laws*, we proceed to that of *jurisdiction*, or executing the laws; that is the power of *judging* and *censuring* offenders. That our blessed Lord has entrusted the *Church*, and particularly the *governors* of it, with authority to *censure* offenders, and to *exclude* them from its *communion*, will appear, if we consider the Church, first, as a *society*; for this authority is exercised by all societies whatever. And as in *civil* societies this authority is necessary for securing men's lives and properties, which is the chief end for which it pleased God to institute these societies; so in the Church or *spiritual* society, the same authority is equally necessary to attain the ends for which the Church was founded; namely, to maintain the purity of divine worship, to secure men from the pollutions of the world, and train them up in virtue and piety now, in order to make them happy for ever; all which cannot be effected if the Church has not power to exclude from its communion such unworthy members as endeavour to oppose these ends, by promoting vice, superstition, and infidelity.

Secondly, As a Society, the privileges whereof are conditional; for none must be admitted into the Church by baptism, who do not, by themselves, or their sureties, profess the faith, and vow obedience to the laws of Christ; and if these conditions are necessary for men's admission into the Church, they must be so for their continuance in it. For no reason can be shown why men should be obliged to vow faith and obedience in order to their becoming members of the Church, which does not equally hold for their *exclusion* from it when they notoriously break that vow: so that the power of *excommunication* is a manifest consequence of the *baptismal* covenant, and committed to the governors of the Church, who have the dispensation of the sacraments.

Thirdly, As it has received this power from our *Lord*'s institution. Upon *Peter*'s confessing our *Lord* to be the *Son of God*, he declared first, that upon *this rock* he would *build* his *Church*, *against* which *the gates of hell* should never *prevail*; and then added, *I will give unto thee* (that is, to *Peter*, and with him to the rest of the apostles) *the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven: (n)* the meaning of which promise is manifestly this, that the apostles and their successors should be chief governors of the Church under Christ, and as such, should have authority to admit and exclude, to condemn or absolve, whom they judged convenient; which is certain from another passage, where our Lord, having cautioned his disciples that they should not offend others, proceeds to instruct them how to behave themselves when others should offend them. That first they should privately *admonish* the offender; if this did not bring him to repentance, they should then reprove him *before two or three witnesses*; but if this also proved unsuccessful, their last remedy should be to *tell it to the Church*; and if the offender still neglected to hear, as their authority was wholly *spiritual*, and they

(*m*) 1 Cor. xi. 16. (*n*) Mat. xvi. 19.

could not inflict any *civil* punishment on him, all that our Lord directs them to do is, that they should account the obstinate offender as *an heathen or a publican, (o)* they should look on him no longer as a *member* of the Church, but place him among *infidels*, and other *profligate* men, whose conversation they used to shun.

That this authority was exercised and held to be of divine right by the Apostles and their successors, the Bishops of the primitive Church, is clear; from the case of *Ananias* and *Sapphira*, when it pleased God to attest the *apostolic* authority of *retaining sins*, by enabling *Peter* to strike both the offenders with present death: (*p*) and from the case of the *incestuous Corinthian, (q)* whom St. *Paul delivered to Satan*, excluded from the Church of Christ, from the crime of incest, and afterwards received again to *communion* upon repentance. And this power was not confined to the apostles, but was to be continued to their successors: We find it was committed to *Timothy* and *Titus*, whom St. *Paul* set over the Churches of *Ephesus* and *Crete*. For he writes thus to *Timothy: Against an Elder receive not an accusation, but before two or three witnesses; (r)* and if he had power to *receive accusations* and *hear witnesses*, he must have had authority to pas ssome *censure* upon them, if they were found guilty. And the same *apostle* writes thus to *Titus: A man that is an heretic, after the first and second admonition, reject. (s)* The like power had the *angels* of the seven Churches in the Revelation. For the *Bishop* of *Pergamus* was severely reproved for having the *Nicolaitans* in his communion, *(t)* and the *Bishop* of *Thyatira* for *suffering that woman Jezebel. (v)* Which manifestly implies, they had authority to *exclude* them from the Church, for otherwise they could not have been blamed for permitting them to remain in it.

Ninthly, Lastly, another right of the *Clergy* is that of demanding a competent maintenance from the people committed to their charge. It is certain that God has an absolute right to dispose of all we have in the world; and since it has appeared, that he has appointed an *order* of men to attend continually on his worship and service, we cannot doubt but that he requires so much of our worldly substance to be set apart for their support, as may enable them to discharge the duties of their function, and such as may express the just respect which is borne to their office and character. Our *Lord* himself, with his retinue of *Apostles* and *Disciples*, was maintained by charitable contributions; for we read that *many ministered unto him of their substance. (u)* When he sent forth his *Apostles* to preach, he gave them this instruction, *Provide neither gold, nor silver, nor brass, in your purses, for the workman is worthy of his meat. (w)* Whence it is manifest, that our *Lord* accounted it the duty of those to whom the Gospel was preached, to give a *competent* maintenance to them that preached it. When the apostle St. *Paul* puts the *Thessalonians* in mind, that he had maintained himself, he at the same time asserts his right to require *maintenance* of them: *Not* (says he) *because we have not power. (x)* And to the *Corinthians* he says, *That as they who wait at the altar, are partakers with the altar, even so hath the Lord ordained, that they who preach the Gospel, should live of the Gospel. (y)* Where it is plain, that the Ministers of the Gospel have authority to require a competent maintenance from the people committed to their care; and as the privileges of the *Gospel* certainly are not less than those of the *law*, and the *Apostle* has inferred, that the Ministers of Christ ought to *live of the Gospel*, because the *Jewish priests lived of the altar*, we may reasonably conclude, that their *maintenance* must not be less in proportion than that which the Jewish priests enjoyed.

IV. As it appears that the Church is a *complete* society, wherein some govern, and others are governed, the next thing to be determined is, What obedience is due from the private members of this society to their governors? That all lay-christians do owe some obedience to their spiritual rulers, is evident from our Lord's command to *hear the Church*, (*z*) and the injunction of the Apostle, *Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give an account. (a)* The Church which we are to *hear*, is to be known from the foregoing description of it;

(*o*) Mat. xviii. 15, 16. 17, (*p*) Acts v. 12. (*q*) 1 Cor. v. 1. (*r*) 1 Tim. v. 19. (*s*) Tit. iii. 10. (*t*) Rev. ii. 15, 16. (*v*) Rev. ii. 20. (*u*) Luke viii. 2, 3. (*w*) Mat. x. 9, 10. (*x*) 2 Thess. iii. 8. (*y*) 1 Cor. ix. 6. (*z*) Mat. xviii. 17. (*a*) Heb. xiii. 17.

and the rulers to whom we are to yield *obedience*, and *submit* ourselves, are they who derive their commission by an uninterrupted succession from *Christ* and his Apostles. Wherein this obedience to our rulers consists, and what are the limits of it, we may learn from the nature and extent of their power; for so far as they have a right to command, so far are we bound to obey. Now all things that are in the world may be divided into *good*, *bad*, and *indifferent*. The *good* oblige by their own nature, and the command of God; in these things the authority of our governors is of no force; for whatever is enjoined by the positive command of God, we are bound to do, whether they require it or not. The *evil* are by the same forbidden, and we are obliged not to obey our governors, if they should command them. So that it is the *indifferent* only whereto their authority reaches; and the things which are *indifferent* in themselves are *all* those which relate to the outward peace and order of the Church; which are not enjoined by the express word of God, but yet are in no respect contrary to it, in no wise forbidden by it. This authority was exercised by the Governors of the Church from the beginning (as hath been shown,) and it undoubtedly belongs to them; for as they are evidently invested with some spiritual authority, and they can command in nothing at all if not in *indifferent* things, in all such things as are indifferent they certainly have a right to command. And as is their authority, such is to be our submission. So that the obedience we owe to our spiritual governors consists in observing all their injunctions, that are contained within these bounds of their commission; in submitting to that discipline, which they shall inflict, either to recover us from a state of folly, or to preserve us from falling into it; in attending their *public administrations* at such *times* and *places* as they shall appoint, and upon such occasions as they shall judge proper, to increase our piety and devotion; and in submitting to such regulations as they shall think conducive towards the *edifying of the body of Christ*. This is our duty; for things which are indifferent in their nature, when commanded by lawful *authority*, are no longer indifferent to us, but become *necessary* in their use; and in disobeying them that have *the rule over* us, we disobey God, who has commanded us to be *subject for conscience sake*; and therefore all this we are to do, from a sense of that right which they have to command, intrusted to them by God our Saviour, and of that great penalty to which we are liable by our contempt; *for he that despiseth them, despiseth him that sent them.*

SOME ECCLESIASTICAL TERMS EXPLAINED, BY WAY OF QUESTION AND ANSWER, Continued from No. 1st, page 6.

Q. *Why is the Lord's day called Sunday, which was so called by the Heathens?*

A. The Heathens gave it that name from the sun in the firmament: but Christians use it to denote the rising of the Sun of righeousness out of the grave.

Q. *What is Christmas-Day.?*

A. The day of our blessed Saviour's birth.

Q. *What is Innocents day?*

A. The day on which we call to mind the slaughter of the infants of Bethlehem by King Herod, who intended hereby to have slain our blessed Lord in his infancy.

Q. *Why is the time of our Saviour's circumcision made a feast of the Church?*

A. To bless God that he hath freed us from the burthensome, and painful ceremonies of the law of Moses: and to beg of God the circumcision of the Spirit, in the mortification of our worldly and carnal lusts.

Q. *Why do the Church observe the twelve Holy-Days of Christmas in preference to any other number of days?*

A. Because there are always twelve days from Christmas to the feast of the Epiphany.

Q. *What is the Epiphany?*

A. The word Epiphany is derived from the Greek *Epiphaneia* appearance. It is a festival of the Church, celebrated on the twelfth day after Christmas, in commemoration of our Saviour's being manifested to the Gentile world, by the appearance of a miraculous star.

Q. What need is there of our knowing, and attending to these days and seasons formerly observed by the primitive Christians ?

A. They are the ancient land-marks of the Church, which our fathers under God have set us; and it is our bounden duty to preserve them ; that so we may never forget our aged mother, nor the rock from whence we were hewn.

[*To be continued.*]

OF CHRISTMAS DAY.

THAT no one may want an opportunity to celebrate so great a festival as this, with a becoming solemnity, the Church both excites and assists our devotion, by an admirable frame of office appropriated to the day. In the first lesson, Isaiah ix. to verse 8. she reads to us the clearest prophecies of Christ's coming in the flesh ; in the second lesson, Luke ii. to verse 15. In the Epistles, and in the Gospel, she shews us the completion of these prophecies, by giving us the intire history of it. In the Collect, she teaches us to pray, that we may be partakers of the benefit of Christ's birth ; and in the proper Psalms, she employs us in our duty of praising and glorifying God, for this incomprehensible mystery. The Collect for this day was made new for king Edward VI's first prayer book. The Epistle and Gospel are the same, as were used in the most antient Liturgies.

The Psalms for the morning, are Psalms 19, 45 and 85 ; the 19th is chiefly employed to give glory to God, for all his works of glory, and excellence ; and it has been remarked, that the begining of it, *the heavens declare the glory of God*, &c. is singularly applicable to the appearance of the new star, at the birth of Christ, which conducted the wise men from the East, to come and worship him. The 45th is thought to be an Epithalamium, or marriage song, on the nuptials of Solomon, with Pharaoh's daughter, and it has ever been deemed, mystically, applicable to the union between Christ, and his Church. The 85th Psalm, though it speaks in the past tense, has always been understood as prophetical of the future, and therein to prefigure the kingdom of Christ ; so the primitive christians understood it, and therefore they made it a part of their service for this day.

The evening Psalms, are Psalms 89, 110, and 132. The 89th is a commemoration of the mercies vouchsafed to David, and promised to be continued to his posterity ; the greatest of which is the birth of Messiah ; 110th is a prophecy of the exaltation of Messiah to his regal, and sacerdotal office. The 132d recounts David's care of the ark, and his desire to build God a temple, together with God's promise to him and his posterity, of setting his seed upon the throne, till the coming of Christ.

OF THE DAYS OF ST. STEPHEN, ST. JOHN, AND THE INNOCENTS.

THE placing of these commemorations so immediately after Christmas-day, is a distinction for which it has been endeavoured to find reasons.— With this view, it may be noticed, that St. Stephen was the first, who suffered martyrdom for christianity : St. John *was the disciple which Jesus loved ;* the slaughter of the Innocents was the first considerable consequence of our Saviour's birth. Thus, martyrdom, love, and innocence are first magnified, as things, wherein Christ is most honoured.

OF THE CIRCUMCISION.

IN celebrating this festival, the Church meant to commemorate the active obedience of Jesus Christ, in fulfilling all righteousness (which is one branch of the meritorious cause of our redemption) and his abrogating by those means, the severe injunctions of the Mosaical establishment, and putting us under the easier terms of the gospel.

The observance of this festival is not of very great antiquity; not higher than A. D. 1090. The Collect, Epistle, and Gospel for this day, were for the first time appointed in the first prayer book of Edward VI. The first lesson for the morning gives an account of the institution of circumcision; that for the evening, and both the second lesson, and the epistle all tend to the same end, namely, to shew that since the circumcision of the flesh is now abrogated, God has no respect of persons, nor requires more of us, than the circumcision of the heart. [*To be continued.*]

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Gentlemen,

I HAVE perused the first number of your Magazine with great satisfaction, and pleasure, and am fully persuaded that the work, if conducted agreeable to the principles contained in your Address, will be eminently useful to the members of our communion. I have long been of the opinion, that a periodical publication, explaining in an easy, and familiar manner, the doctrines of our Church, would be attended with very happy consequences. I am highly pleased with the appearance of such a work, and wish it abundant success. And as I am a subscriber, shall occasionally send you some dissertations (extracted principally from the writings of the Rev. Charles Daubeny, the celebrated author of "the Guide to the Church") explanatory of the Church Catechism.—If you shall think them worthy of a place in your Magazine, you will please to insert them. From, gentlemen,

Your most obedient humble servent,

AN EPISCOPALIAN.

DISSERTATION EXPLANATORY OF THE CHURCH CATECHISM.

TO THE MEMBERS OF THE EPISCOPAL CHURCH.

I INTEND to present you a course of Lectures on the Church Catechism. My design is to furnish parents with some assistance to enable them to become instrumental in promoting the great object of religion; by qualifying them to give their children such private instruction as may tend to make them understand more readily what is delivered to them in the Church. It is perhaps next to impossible to bring down the language of a public discourse to a level with the understanding of children. Nevertheless an attempt must be made; children must by some means or other be brought to understand in a degree at least the principles of the religion they profess, as the necessary foundation upon which a future structure is to be built. Now parents have confessedly this advantage over ministers, that by their constant communication and familiar intercourse with their respective children, they know in what manner to address them; so as to be understood by them; and consequently, if they enter into the business, they have it in their power to get more information into young heads in one private discourse, than the most zealous minister can hope to do in many public lectures. This being the case, it is expedient to make the parent the channel through which instruction may pass to the child. In this light, the following lectures are recommended more particularly to parents. They are written in the plainest style; the only object in view is information. Publications of this nature, perhaps more perfect in their kind might have been pointed out to you; but probably they might not have answered your purpose so well as this humble performance. One of the great perfections of the Church Catechism is, that it comprehends within a small compass the most compleat system of faith, and morality, that is perhaps any where to be met with, by a due attention to which, the christian may, through divine grace, "become thoroughly furnished unto every good word, and work." To do justice in some measure to so excellent a system, the object before me on the present occasion has been not merely to explain, but so to apply the most important, and interesting parts of it, that the heart may go along with the understanding in this business; remembering that it is "with the heart that man believeth unto righteousness." Romans x. 10.

LECTURE I.

ROMANS xviii. 19.—*I know him, says God, that he will command his children and his household after him, and they shall keep the way of the Lord.*

ONE of the considerations which recommended Abraham to the particular favour of God, was derived from the circumstance of his paying due attention to the education and government of his family.

All parents, who hope to be, in any degree, partakers with Abraham in his reward, must as far as may be make the conduct of Abraham the rule of their practice; they must command their children, and govern their household, to the end that they may keep in the way of the Lord. And as this was to be done in the days of Abraham, so doubtless it is to be done now; provided parents and masters of families be not wanting in their respective duties. From whence does the accumulation of evil proceed, but from that general neglect which prevails with respect to the education of children? Look round; see what children are when left to themselves. Do you expect that plants crooked by nature will grow straight without care, and training? If you do, universal experience is against you; and you will only live to condemn the weakness of your own judgment, when the fatal consequences of it are not to be prevented. But your judgment is not so weak in this case, as your practice is criminal. You acknowledge that children ought to be brought under subjection; that they ought to be trained up in the nurture and admonition of the Lord; and that you see, that many evil consequences follow upon the neglect of this duty: parents, nevertheless, are many times as indifferent to this matter as if they had no charge upon their hands. What is this but to sin with their eyes open, and draw down aggravated condemnation upon themselves? This is a subject which demands the most serious consideration; and all parents would do well when they sit in judgment upon their christian character, to enquire critically how far that part of it has been filled up which relates to the education of their children; how far they have trod in the steps of good father Abraham, in commanding their children, and their household after them, that they may keep the way of the Lord.

From the conduct of Abraham you see that children are to be commanded. The unruliness of nature must necessarily be brought under subjection. For this reason God has invested parents with an absolute authority over their own children, that on all occasions they may be a terror to evil works. Those parents, therefore, who let loose those reins which by the wise Disposer of all things have been placed in their hands for the government of their household, are commonly scourged with the rod of their own making; their children, generally speaking, become plagues to them, instead of blessings. There are undoubtedly many who can bear evidence to the truth of this remark; who know, moreover, from experience, that authority once lost in this case, is not to be recovered; and that, in consequence of their own neglect, live to see their children acting in open defiance and contempt of their better judgment:—treading the paths of destruction before their face, wasting in idleness and debauchery that property which they have been at the pains of collecting together for them, and leading a life, which, if the Scriptures are true, must end in an uncomfortable death.

The Catechism, so far as it respects the mere repetition of words, may indeed be soon learned; but if children are to stop here, in what are they better than parrots? Give those birds but time and sufficient instruction, they would probably do the same: The important business still remains behind, which if it is not duly attended to, there can be but little use in learning children their catechism. The misfortune is, that although children from six years old, to twelve or fourteen, when in fact they can learn little more than words, are, generally speaking, sufficiently under the direction of their respective parents, that they may be made to give their regular attendance upon their appointed teachers in Church. Nevertheless, when they grow older, and become capable of receiving more rational instruction, the only instruction calculated to do them essential service, they are then for the most part beyond the reach of government; thinking themselves old enough, and wise enough to manage themselves. The consequence of which is, that they launch out into the world, without having taken in any ballast to keep them steady in their course; and

expose themselves to temptations at the time they are the least qualified to resist their power. All thoughts of religion, are oftentimes laid aside. The enjoyment of the world, the indulgence of their appetites and passions take up their time and thoughts, and in this course of sensuality they generally proceed, till habit becoming a second nature to them, they find it next to an impossibility to take up a new course of life, till they are grown too proud to be taught, too old to learn, and too stubborn to be reformed. And are we to expect to make christians out of such perverse children as these? Perverse by nature, and rendered still more so by practice. We must not look for miracles. And although the grace of God is sufficient for every purpose, we are not, nevertheless, to expect that grace will be bestowed upon persons as indisposed, as they are unqualified to receive it. "To him that hath shall be given, but from him that hath not, shall be taken away, even that which he seemeth to have."—To him that maketh a proper use of that portion of Divine grace which has been vouchsafed to him, upon him more shall be bestowed, but from him who neglects to make use of what he has already received, from him shall be taken away even that portion which he seemeth to have. Such an one in consequence of his continuance in a graceless way of living, shall doubtless in the end be given over to a reprobate mind. Let me, therefore, exhort all parents, either to take this business up seriously, as those who have a real concern for their children's welfare ought to do, or else let it quite alone. Let none satisfy themselves with bare appearances of religion, for these will only tend to deceive them, and must infallibly expose them to the ridicule and contempt of all true christians.

OF JUSTIFICATION BY FAITH.

WE learn from the holy scriptures that man is justified by faith without the deeds of the law, and at the same time they reveal to us a law, without obedience to which, no man shall be justified. The gospel excludes the works of men from any merits in their salvation, and yet positively requires many works, without which no man can be saved. Many have found it difficult to understand this matter; and since the doctrine of justification, or the terms of man's acceptance with God is of the first importance to christian knowledge, it is the duty of every one who pretends to the character of a christian, to obtain a clear understanding how it is that we are saved by faith and not by works, whilst we must still work out our own salvation.

It is not intended, in the following observations, to attempt an investigation of all those notions of faith, which have been wrought upon the anvils of school divinity, and by which puzzling divines have darkened religion, and perplexed the minds of its professors. The plain definition of an apostle will be deemed sufficient, who hath told us that "faith is the substance (or confident expectation) of things hoped for—the evidence (or rather conviction) of things not seen." Heb. xi. "Without (this) faith it is impossible to please God," for a very plain and obvious reason; "for he who cometh to God must *believe that he is*, and that he is the *rewarder* of all those *who diligently seek him.*" Faith is indeed, by sacred and other writers, used sometimes for fidelity in the performance of our contracts; but the scriptural notion of a divine faith necessary to our own acceptance with God is a full conviction—a stedfast persuasion that those invisible things revealed to us in the word of God, and especially the meritorious mediation of his Son Jesus Christ, are no less true than the things which we daily behold. It stands opposed to vision or sight; "we walk by *faith* and not by *sight.*" Knowledge swallows up faith and hope; "for what a man *seeth*, why doth he yet *hope for?*"

There is, however, one distinction respecting faith made in the scriptures, equally obvious and important. Faith, properly speaking, is one single virtue. As where it is said, "Faith without works is dead:"—"Now abideth faith, hope, charity:"—"Though I have all faith, and have not charity, I am nothing:"—"Put on the girdle of truth, and above all taking the shield of faith:"—"Add to your faith virtue, and to virtue knowledge, temperance, patience, godliness, &c." In this proper sense of faith we are not justified by it alone, as St.

James has fully shewn. But the word is often and very naturally used in the scriptures as including its proper fruits—obedience to the laws of Jesus Christ, or submission to the terms of the gospel: As when it is said, "a man is justified by faith without the deeds of the law." This might be shewn from various passages of the scriptures; but it is sufficiently obvious from the nature of the thing. He who is justified is in a state of salvation; and therefore the faith by which we are justified, must include whatever the scriptures make necessary to salvation. It must include repentance, humility, prayer, charity, and indeed general obedience to the gospel. Without repentance there is no promise of justification. Nay, without even *charity*, we are *nothing*, "though we have *all* faith." If we are *nothing*, we are not justified surely; for that is not only *something*, but the greatest of all things which we can be.

The notion that man is justified by faith alone, in the proper sense of the word, or considered as one single virtue, without any other obedience to the gospel, contradicts the general tenor, and many express passages of the scriptures. And indeed the very reason given for it, shews its absurdity, and opposes the doctrine which it is intended to advocate. For it is argued that no works can be necessary to a man's justification, because it would imply a *limitation* of God's free grace. But surely no christian will maintain that even faith is the meritorious cause of a man's justification, which would set aside the merits of Christ, and the fundamental doctrine of salvation through him alone. We cannot be "justified freely by the merits of Christ," and at the same time, and in the same sense, be justified by faith. God's justifying a man by faith is no less a limitation of his grace than justification by hope—by love—by repentance—by prayer, or by baptism. We are justified by faith, not because there is any thing *meritorious* in our believing the word of God, "the devils believe and tremble;" but because God in his wisdom has been pleased to require it of us, before we can partake of the meritorious righteousness of his Son; "because indeed he that cometh to God *must* believe that he is." And if in the same sense God should, as in truth he does, require of us repentance, or prayer, or baptism, or good works, it would leave his grace equally *free*. And indeed to suppose it otherwise than free, is as St. Paul argues, nonsense; "for grace that is not free is no longer grace." Every favour, spiritual or temporal, which God bestows on man, is, and in its own nature must be *free*. For what obligation is he under to give to us? What claim have we upon him in this world or any other? In the scriptures indeed the word grace has, in most instances, an especial regard to spiritual favours, not only as being of richest value, but as being the subject on which the scriptures chiefly treat. But who that believes in God would have the arrogance to say that the bread on which he feeds—nay the very air he breathes, is not the free bounty of God? or that man has any just claim upon him for any one blessing? To argue therefore against the necessity of those good works which the gospel requires of us, from a view of maintaining the freedom of God's grace, is virtually denying it; because it implies some merits in our faith, which are not in any other virtue or work; for why or how else should it render us more acceptable to God, than any thing else which God himself requires of us? X. [*To be continued.*]

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Gentlemen,

IT has often been wished that some person would be so obliging as to give the public a history of the Episcopal Church in Connecticut, from its first rise to the present day. To furnish matter for such a history, it will be important that some person in each Church, collect what facts he can from his own Church, with certain data's, *and communicate them through the vehicle of the* Churchman's Magazine; *this may enable some able penman to consolidate the various accounts, and give the public a concise history of the whole, which would be very desirable. I will endeavour to give a short statement of the Church of* Fairfield, *from its first commencement to the present time.*

THE first time Divine Service was performed in Fairfield, agreeable to the Liturgy of the Church of England, was on the 26th day of August, 1722, by the Rev. Mr. Picket, rector of Christ Church, Stratford, in the dwelling-

house of Mr. Thomas Hanford. At this time the members of Episcopal families were about six, who assembled every Sunday for prayers, which were read by some one of the number. The Rev. Mr. Johnson, who succeeded Mr. Picket at Stratford, occasionally attended and administered to them the sacraments of baptism and the Lord's supper.

On the 22d of June, 1725, they erected a small Church, near the place where the present Church stands, and on the 10th of November following, it being the annual thanksgiving, the Church was opened by the Rev. Mr. Johnson, and a sermon preached in it suitable to the occasion.

In the year 1727, they purchased half an acre of land, as a glebe, with a house standing thereon, in the center of the town, and sent the deed thereof to the society for propagating the gospel (in England) by the hands of Mr. Henry Canner, with a request that he might be put into holy orders and settled over them as their clergyman. In October of the same year, Mr. Canner returned, clothed with priest's orders, with the appointment of a salary of fifty pounds sterling per annum. Under his ministry the congregation multiplied so that they were soon under the necessity of building a larger Church; which in the year 1738, was erected with a steeple, about eighty rods from the meeting-house, and, with the charitable donations from New-York, and the society in England, together with their own exertions, was finished in a very decent manner, and furnished with a good bell of about five hundred wt. The principal members that composed the Church at this time, were Messrs. Ward, Lowring, Handford, Wilson, Adams, Jinnings, Lyon, Barlow, Sturges, & Beers. The Rev. Mr. Canner continued rector of the Church until the year 1744. He was then, by the missionary society, removed to Boston, much against the wishes of his congregation. He was a man of eminent talents, much respected in his profession, engaging in his public performances, and agreeable in his general deportment. He continued to officiate in King's Chapel in Boston until the year 1775, then returned to England, lived to a great age and died in the land of his nativity, leaving no heirs.

In the year 1745, Mr. Joseph Lampson obtained holy orders, and succeeded Mr. Canner in the Church at Fairfield, with a salary of fifty pounds sterling per annum.

In the course of his ministry, the charitable Mr. St. George Talbot, of New-York, presented the Church with a set of plate for the communion table, and about one hundred pounds in cash, with a part of which money, the members purchased a piece of land, about nine acres, at a place called the two mile rock, about two miles from the Church; the remainder of the money was put to interest; some of which has since been collected and applied to the building of the present Church.

The Episcopalians in the parish of Stratfield, in the cure of Fairfield increasing in numbers, in the year 1748, erected a Church in that parish, and the next year it was opened and called by the name of *St. John*. The principal proprietors in building this house, were Col. John Burr, Messrs. John Holberton, Timothy Wheeler, Joseph Seeley, John Nichols, Richard Hall and Samuel Beardslee. Col. Burr was a man of superior talents, he possessed a large property, and was a warm advocate for the prosperity of the Episcopal Church. He was educated in the congregational profession, and zealous in promoting the same, until Mr. Whitfield, Tenant and other warm preachers came through the state, and fired the people with enthusiasm, and an overheated zeal for religion, which the Colonel looked upon as inconsistent with the true spirit of the gospel, which teaches order and good government to its members; he turned his attention to the Episcopal Church, and finding her doctrines and government to be consistent with the word of God, he joined the Church, and spent the remainder of his days in it, and died in a good old age, and was gathered to his fathers.

This Church was not finished until the year 1789, then it was consecrated by the Right Rev. Bishop Seabury, it being the third Church that was consecrated in this state.

In the year 1762, the Church of North-Fairfield, now called Weston, was erected. This was also in the cure of Fairfield, and under the rectorship of Mr. Lampson, at which place he officiated only once a quarter, another fourth at Stratfield, and the other part at Fairfield. In the year 1773, the Rev. Mr. Lampson departed this life. He was born at Stratford, educated at Yale

College, and ordained in England. He supported an honourable character, was esteemed, and improved as a physician as well as a divine. He left at his death a widow which was his second wife, five children, two sons and three daughters.

In the year 1774, the Rev. Mr. John Sayre from New-burgh (New-York) was by the missionary society placed at Fairfield, with the appointment of a salary of twenty-five pounds sterling per annum. He continued in the mission until the year 1779, then the town was burnt, the Church, parsonage house, Church library and records were consumed in the general conflagration, and the altar plate stolen. At this time Mr. Sayre with a number of his parishoners left the town. During the rectorship of Mr. Sayer, the Church flourished. He was a man of talents, a good preacher, an agreeable companion, and a pious christian; the troubles of the American war made his stay very short at Fairfield.

After the loss the Church sustained in the general conflagration, the remaining members met in private houses for the purpose of worshiping God, and had divine service performed among them by Mr. Philo Shelton, who was then a candidate for holy orders. They remained without a Church until 1790, then they erected one about a mile west of the other with a steeple, and so far finished it as to meet in it the same season: it was soon after furnished with a bell; and in the year 1798, it was consecrated by the Right Rev. Bishop Jarvis, and called *Trinity Church*. Mr. Shelton continued their reader until Bishop Seabury arrived in the states in his Episcopal character, when he admitted him to the order of deacon in *Christ Church*, Middletown, and to that of priest in *Trinity Church*, New-Haven, which was done in the year 1785.—Mr. Shelton then took the pastoral charge of the cure of Fairfield, including Stratfield and Weston, dividing his time equally between the three Churches, with a salary of one hundred pounds per annum, from the congregations, with the use of what lands belong to the cure.

The Church in Fairfield has laboured under some disadvantages in the late burning, which has kept them from affluence; many of the present members living at a great distance from the center, and the clergyman not living in the town, the Church has not made such advances as could be wished; but has gradually progressed in numbers and in property.

The Church at Weston has much increased, and the people are very regular in their attendance on public worship. The house is decently finished without a steeple.

The Church at Stratfield, by reason of the population of the Borough at Bridgeport, became not central to the members; it was thought best to demolish it, and build one in a more central situation, accordingly in March 1801, it was taken down, and in July following, another raised in the Borough, and so far finished, as to perform service in by the November following, and on the next season it was walled; and in January 1804, the ground floor was sold at public vendue for the purpose of building the pews and seats thereon and finishing the Church, and the money raised in the sales amounted to between six and seven hundred dollars.—The work has gone on with christian zeal, in harmony and love. The expence of the building has amounted to about three thousand five hundred dollars, all which has been collected very readily by voluntary subscriptions.

Isaac Hinman and William Peet were the acting committee through the whole building; all which has been conducted, in harmony, with good prudence, strict economy, and a degree of elegance and taste, which does honour to the committee and adds respectability to the place.

FOR THE CHURCHMAN'S MAGAZINE.

A DIALOGUE
BETWEEN A CLERGYMAN, AND HIS PARISHIONER.

P.—Rev. Sir, I have thought upon the observations you made to me, the last time I conversed with you.—That it was the absolute duty of every Christian of age and understanding, to partake of the Lord's supper, or to furnish

themselves with such an excuse as they think will satisfy Christ the judge of the world, when he shall ask them at the last day, why they did not comply with that command of his, the night before his death. "*Do this in remembrance of me.*"—And the more I think upon it, the less able I am to find out any such excuse, as I believe will satisfy that Judge.—I am, therefore, resolved, to waste no more time in pursuit of an excuse for my neglect and disobedience, but set about what I believe to be my duty, and make excuses needless.—Having a sincere desire to learn and do what I ought to do, I earnestly entreat your assistance, in instructing and pointing out to me the path of duty.

C.—I rejoice that it has pleased God, to bring to your mind the observations I made, and to animate you with the noble resolution of setting about your duty, without delay.—Assure yourself that you would have lived and died, without excuse, had you neglected it.—For this command of Christ being given to none but the Apostles in person, will either be obligatory upon none but the Apostles, or it will embrace all christians of age and understanding. That the Apostles understood it to be binding upon all Christians, as well as themselves, appears from the practice immediately following (which is always the best expounder of a law) which was, that the Apostles, and other Christians met together in religious assemblies and partook alike of the Lord's supper.—That this was the custom of the Churches, where the Apostles were not present appears from the history of the Corinthian Christians abusing this sacrament (1 Cor. chap. xi) also from the Christians communicating in bread and wine, in order to deter them from eating things offered to Idols.—In which argument the Apostle makes this communicating a badge of their belonging to Christ; as the eating things offered to idols, was the token of an Idolator, of course it is evident that he supposes all Christians under obligation as occasion should offer to communicate.—And if it had not in his time been the custom for Christians to so come to the Lord's supper, his argument in the tenth chapter would have been of no force at all. And if it had not been their duty to come to the sacrament he would not in the eleventh chapter have reproved them for coming in so irreverent and disorderly a manner, but would have forbidden their coming at all: for why should they commemorate Christ's death unworthily, upon their peril, when there was no obligation on them to commemorate it at all? Since therefore he bids them "*examine themselves,*" and come, he knows that it is absolutely necessary that they should come; and this obligation could only arise from Christ's command given to the Apostles at his last supper, and repeated to St. Paul personally, by Christ himself. From which, you may see, that all Christians, are certainly under obligation to come to the Lord's Table; and that no one should exempt himself from obeying this command, whom Christ hath not exempted.- Let those, therefore, look well to it, who neglect or refuse to partake of the Lord's Supper. As to the instruction you ask of me, I know it to be my duty to afford you all the light, and to give you all the information within my power; I shall therefore lead you to, and lay before you the instructions of that branch of the Christian Church, of which you are a member, and she will teach you what you ought to know and do, and direct you in the way of Knowledge and the path of duty. If therefore you understand, First, what a Sacrament is; 2dly why the Sacrament of the Lord's supper was ordained; 3dly what the benefits are of which we are made partakers thereby; lastly, what is required of those who come to the Lord's supper; you will sufficiently understand your duty. You will know all that the Church requires of you. And this you are to learn from the Church Catechism, and the Communion service; this, as it is the most plain and easy, so it is doubtless the safest method of instruction, and what you may depend upon. [*To be continued.*]

THE OCEAN OF LIFE, AN ALLEGORY.

WHEN we behold with attention the various vicissitudes of human life, we cannot but perceive that although at first view they may appear equally chequered by the glowing colours of prosperity and the dark tints of adversity, yet upon a nearer inspection the latter will be found to predominate. Painful indeed would be the contemplation and lamentable the situation of mankind

were they left in this vale of sorrow without a guide to direct their footsteps and without the hopes of receiving an abundant recompence for the toils and dangers which they are fated to undergo. This guide and these hopes are kindly afforded them by the beneficent creator who is never forgetful of the needy or deaf to the prayers of the supplicant.

Such were the reflections which occupied my thoughts until I retired to rest, when sportive fancy, ever most employed when the body is tasting the sweets of repose, assumed the sceptre.

I imagined myself embarked upon an ocean whose vast expanse was further than the human eye could reach. On every side I beheld myriads of little vessels gliding upon the surface of the deep. As I contemplated this scene with mingled emotions of fear and admiration, a form appeared before me whose commanding brow as it struck the beholders with awe pronounced him more than human. A transparent robe, surpassing even the snow in whiteness, gracefully flowed over his polished limbs. His waist was encircled by a radient golden zone upon which was inscribed his sacred office;—Genius of Truth. An emotion which we feel in the presence of a superior being, and which can better be conceived than expressed, made me shrink abashed from his presence. Conscious of my inferiority I was unable to bear the piercing glances of his eye but waited, with averted looks, to hear the purport of his commission.

"Child of the dust," said he, "listen with attention to the voice of instruction. The vast collection of water which thou seest before thee, is called the 'Ocean of Life. Those who are embarked upon its surface are like thyself in 'quest of some harbour where neither storms nor tempests will ever disturb 'their repose and where they may ever remain without exposure to their mer'ciless fury. Contemplate the scene with attention and never let its impres'sions be erased from thy memory. Happy will be thy lot if the faults and mis'conduct of others teach thee to avoid the whirlpools which cause their de'struction." Here the Genius ceased speaking and beholding me with a smile of benignity, vanished from my view.

I now turned to behold the prospect presented for my contemplation. I saw myself surrounded by beings, some of whom professed indeed, to direct their course towards the same haven, yet were disunited in their opinions concerning its situation and the government of the country where they were to reside;—others openly avowed their disbelief of the existence of such a country, and maintained, that after having been tossed upon the tempestuous waves they should at length be overwhelmed in the boisterous element and remain buried in an eternal sleep.

By my enquiries I learnt that the sovereign who had so kindly offered them his favour and protection, had sent his only son to assist them in their voyage. By him they were supplied with a set of accurate charts, well constructed rudders and unerring compasses. His good intentions were however in some measure frustrated. A number of unskilful workmen engaged to correct the charts and make the rudders and compasses more accurate. To mention the consequences is needless. The former class of beings, therefore, were possessed of both these instruments, but the forms of the one were so different and the direction of the other so variable and uncertain that upon the greater part of them little dependence could be placed. Often would they, by their deceitful guidance, hurry the unthinking wretches upon the hidden rocks of error, while they spread every sail to the wind and fondly imagined themselves wafted towards the haven of bliss. The latter rejected every guide and every assistance as unavailing. They were not however entirely destitute of direction as they were supplied with a number of pilots, who, instead of conducting them to a place of safety, seemed mostly engaged in compelling them to enter the impetuous current of vice. Their escape was then almost impossible; they were forced along the stream, the companions of infamy, until at length they were consigned to the dark shades of oblivion.

Such were the most important characteristics which distinguished these two classes of beings; but those which were equally applicable to both were by far the most numerous. Both were employed in gathering the weeds and filth which floated upon the surface, and both were alike incessant in their exertions, alike arduous in this strange pursuit. With these weeds they continually decked their slender barks and each in proportion to the quantity he possessed, was either beheld with the sneers of contempt or the smiles of com-

placency. Some indeed were possesed of sufficient wisdom to despise these extrinsic decorations and only directed their attention to stop the many chasms which were continually made in their vessels by the raging billows. The conduct of these afforded a continual source of amusement to the rest, and they were considered as the proper marks at which others might aim the shafts of ridicule.

I also observed that some parts of this immense ocean were violently agitated by tempestuous winds, while others, calm and unruffled, seemed only to be fanned by the cooling zephyrs. Those who were tossed upon the former, appeared to struggle beneath a load of wretchedness and woe; those who floated upon the latter, regardless of their miserable companions, were engaged in the pursuit of happiness they could never realize. Intoxicated with pleasure, they forgot the purpose for which they had embarked, and few, indeed, arrived at the long wished for haven. Alas! I exclaimed, how frail is the nature of man! Ever obnoxious to deceit, he grasps the airy phantom of happiness presented to his view, and engages in the most trivial employments instead of aiming at the acquirement of those joys which are the recompence of a virtuous life; joys which will never decay and which are only to be possessed in that region where the weary are set at rest and the wicked cease from troubling.

While thus engaged in contemplating these mistaken mortals, I was not sensible that I also had fallen into the same false and fatal security which in them I had severely censured. Already was I irresistably hurried towards the hidden but destructive rocks of error. The sensations of anguish at this discovery were so acute that while endeavouring to shun the impending danger I awoke.

Z.

A THOUGHT ON ATHEISM.

———"*All is full of Jove!*"——— DRYDEN'S VIRGIL.

ARE there on earth, who, bless'd with Reason's beam,
Can doubt the being of a power Supreme?
Explore the world, survey creation round;
At ev'ry view the Deity is found.
See! in the stars, his evidence hangs high!
The moon's his faithful witness in the sky.
Behold him in the ray of eve;
Behold! like Thomas; and like him, believe.
Suppose ye, these no principle require?
As well suppose a son without a sire.
Admit that God establish'd Nature's laws;
Or say, Effects may be without a Cause;
Admit a God, to govern, and sustain;
Or say, Chaotic darkness reigns again!

R. B.

MARRIAGES IN THE MONTH OF JANUARY, 1804.

MARRIED by the Rev. Mr. BALDWIN, Mr. WILLIAM PRINCE, of *Weston*, to Miss CHARLOTTE WHEELER, of *Stratford*.—Major EPHRAIM JOHN WILCOX, to Miss POLLY WHEELER, both of *Stratford*.——By the Rev. Mr. SHELTON, Mr. HILL MEEKER, to Miss CHARITY SHERWOOD, of *Greenfield*.

DEATHS IN JANUARY.

DIED at *Stratford*, Mr. JOSEPH THOMPSON, aged 36, very suddenly;—PHEBE SHERMAN, aged 17;—the Widow PICKET, aged 75;—KNEELAND WELLS, aged 26.—At *Trumbull*, SOLOMON PEET, aged 23.

ERRATA.]—No. 1, page 4, 7th line from the top of the note, for "distinguished," read *distinguishing*. Page 7, 11th line from the top, for "that Christmas may," read that *Christians* may. Page 16, 2d line from the top, for "unlearned," read *even learned*; and in the 4th line from this, for "could," read *would*.

PROPOSALS

FOR PUBLISHING

THE

Churchman's Monthly Magazine;

UNDER THE DIRECTION OF A COMMITTEE APPOINTED BY THE

BISHOP AND CLERGY

OF THE

EPISCOPAL CHURCH

OF THE STATE OF CONNECTICUT.

CONDITIONS.

I. THE MAGAZINE shall be printed monthly, on good paper, with a fair new type.

II. Each number shall consist of *sixteen pages octavo* stitched in blue.

III. The price at the office of the publishers, will be *six* cents a number, or *seventy-five* cents a year; payable on delivery, or in advance.

IV. Those who subscribe or become accountable for nine sets, shall have a tenth *gratis*.

Subscriptions received by the Episcopal Clergy in this state and at this office.

NOTE.

IT is found this *Magazine* cannot be afforded at the price mentioned in the former proposals; being executed on better paper, in a superior manner, and containing much more matter, than was at first contemplated. The price being put so low at first, arose from a sincere desire in the editors, to have it obtain an extensive circulation, at as little expense as possible. It is hoped the very liberal patronage it has already received will not be diminished on account of enhancing the price, since it is ascertained to be impracticable to do justice to the work on lower terms.